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reflection of the stormy times which ushered in and caused the decadence of the Jewish nation, and the rejection of an unwelcome message, which drew down upon the prophet the bitterest persecution. To such a translator, Isaiah would be little more than the patriot statesman, or the stern moralist filled with a boldness which enabled him to rebuke the sinful, whether princes or people, to strengthen the vacillating and encourage the faint-hearted. He will see in him one of those who stood against their age and the spirit of the world—never despairing of better times—a devout adorer of the God of his Fathers, and full of faith in that divine superintendence which looked throughout all the clouds that obscured the present to a bright but unknown future. Such a translator would of course translate in accordance with his literalistic views.

But though these views are true enough as far as they go, they do not satisfy the requirements of the problem to be solved, and are wholly irreconcilable with the idea of a progressive revelation culminating in Christianity. We are rather to suppose that while the prophecies, down to the minutest particular, have immediate reference to *passing* events, they also contain implied references and a capability of application to *coming* events in the history of the Jewish people and humanity at large—that whatever was spoken by Isaiah of Jerusalem, of the *righteousness* or righteous and faithful dealings of God with Israel, of their *salvation* or deliverance from Babylon, of *Cyrus* as its instrument, or of the *servant*, or servants of God, as its prophetic announcers, not only admit of a facile application to the Church and to the world, to the Messiah and his kingdom, but were so intended in the scheme of an over-ruling Providence. For the Prophet Isaiah does not stand alone. He is one of a long series of prophets, each of whom has a message pointing more or less distinctly to the central hope of man's salvation, and stands in connection with that long series of types and ordinances as well as typical characters, which all point in the same direction, and furnish the true and only key to the latent meaning of the prophetic word. To say the least, there is an extraordinary correspondence between the words of prophecy and the facts of the life of the founder of Christianity. But it is this which increases a translator's difficulty, that words which to Isaiah himself were probably little more than a dim intuition, only when taken in connection with their harmony with Gospel History, assume the proportions of divine enlightenment.

THE HEBREW NEW TESTAMENT.*

A debt of gratitude is due Professor Franz Delitzsch for the conscientious and painstaking labor, the result of which is seen in his Hebrew New Testament. The pamphlet before us, written in English, is intended (1) "to afford a glimpse into the work, of which the Hebrew New Testament is the fruit, and (2) to show what instructive results have proceeded therefrom for Hebrew grammar, especially syntax." The beginning of the work was made in 1838, when he translated 1 Cor. XIII. This was followed in 1870, by the translation of the Epistle to the Romans. In 1877, by the assistance of the British and Foreign Bible Society, the whole New Testament was issued. In this, the first edition, the text adopted was that of the Sinaitic Codex, the chief variations of the Textus Receptus being placed in brackets. The second edition appeared in 1878, based upon the Receptus. The third edition was issued in 1880. This edition was soon exhausted, and in October of the same year, with the assistance of Rev. Palmer Davies, the fourth, electrotyped, edition was published. And finally, after a careful revision of the text, a fifth edition has been published. It is exceedingly interesting to note some of the

* *The Hebrew New Testament of the British and Foreign Bible Society.* A contribution to Hebrew Philology by Prof. FRANZ DELITZSCH. Leipzig: Dörffling and Franke; U. S.: Old Testament Book Exchange, Morgan Park, Ill. 12mo. Pp. 38. Price, 50 cents.

changes, with the reasons therefor, which the translator, after the most exhaustive study, deemed it wise to make, e. g.

Matt. ix., 21 **כִּי אָמְרָה בְּקִרְבָּהּ** for *she said within herself* is changed to **כִּי אָמְרָה בְּלִבָּהּ**, because **אָמַר בְּקִרְבִּי** has no support in biblical Hebrew. 2 Cor. viii., 22 **פְּעָמִים רַבּוֹת** *oftentimes* is changed to **פְּעָמִים רַבּוֹת**.

1 Pet. i., 13 **וְקוֹה קוֹי** and *hope perfectly* is changed to **קוֹי קוֹי**, because as he affirms, the intensive Inf. when combined with an Imv., always follows it.

Aside from the correction of typographical errors, the author notes fifty-six such changes as those given above. Every instance involves an important principle as to the usage of a word or construction.

Among other points, the author calls attention to the difficulty found in translating the Greek expressions of *doubting*, and to the canon of translation, "that when the context and meaning are similar" the same Greek word ought to be rendered by the same Hebrew word. It was found necessary, however, to introduce some variations; e. g.: *χάρις* is rendered **חֶסֶד** (John i., 17), **חֵן** (Luke i., 30), **תּוֹרָה** (Rom. vi., 17). *λειτουργία* is rendered **עֲבֹדָה** (Luke i., 23), but **שְׁרוּת** in Heb. viii. Professor Delitzsch accepts frequently, though not always, the criticisms of S. R. Driver. We commend the pamphlet to every student of Hebrew. It is full of rich suggestions, the fruit of a long and laborious life devoted to the study of the subject, and, in this connection, we would remind the student of the New Testament, that much assistance may be obtained from a study of the New Testament in the Hebrew dress.

➤REVIEW NOTICES.◀

Recent numbers of the various religious journals have not been rich in articles dealing with subjects relating to the Old Testament. *The Bibliotheca Sacra* (July, 1883) it is true, devotes two of its seven articles to discussions of the early Hebrew traditions. Prof. Dillmann (pp. 433-449) endeavors "to refute the proposition that the whole primitive history of the Hebrew books was borrowed from Babylonia," as the advanced school of criticism now assert. He suggests, first, that *a priori* the hypothesis is untenable, because the Jews would be slow to adopt the religious traditions of their oppressors, that in fact they appropriated indifferent things as names of months only very reluctantly and after a long period, that the polytheistic forms of Babylonian traditions could not have been reconstructed into an account of such monotheistic simplicity and beauty by the degenerate Jews of that day. But the larger part of his discussion is occupied with an examination of the actual facts, a comparison of the traditions, to discover the points of identity and dissimilarity. Four leading characteristics of the Hebrew tradition come in for examination, (1) A primeval chaos, (2) Paradise, (3) Primitive genealogies, (4) The flood. Comparing the Babylonian and Hebrew accounts in each one of these particulars, he discovers among some coincidences a greater number of divergencies. The conclusion arrived at is that "all wherein the Hebrew primitive history has points of contact with the Babylonian is also common property of other nations. The utmost imaginable would be that the late Jewish composers